

# SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL WELFARE OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## THE SPIRITUAL TELEGRAPH.

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## SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

### CHRIST IN HEAVEN—CHRIST ON EARTH.

On the evening of Tuesday, the 28th inst., a lecture on the above subject was delivered at the New York University, in this city, by the Rev. T. L. Harris, before a full audience. The following is a brief abstract of the same:—

"The divine word," the lecturer began by saying, "seems to abound in contradictions; and when we come, from the standpoint of the mere intellectual faculties, to analyze the language of our Lord himself, and his disciples, we discover what seems to be the most obvious discrepancy; as, for instance, Christ says, I am going to leave you, and then, without unsaying, without taking away, or undoing this declaration, responds, 'Lo! I am with you always, even unto the end of the world.' It was a truth, he went on to remark, which every human Spirit is profoundly conscious of, that we can be absent from those we love, as far as our external forms are concerned, and yet be with them and commune with them, in spirit. It was another truth which all knew, and which sometimes was the occasion of poignant sorrow, that we may be so near as to clasp each other's hands, and breathe a common atmosphere, while yet the mind of one might be elevated far above that of the other. It was another truth which all knew, but which those knew most profoundly who had ripened most into the true manhood and the true womanhood, that in order that there may be Spiritual communication between human beings, it is needful they should have sympathy one with another. It was another truth which rare and ripe nature were familiar with, that the more unguarded, so to speak, is our experience on the Spiritual plane, the more fully, deeply, tenderly and intimately can we communicate with each other. This truth was illustrated by the sweet experience of lovers, whose attachment, which at first was more or less superficial in its character, gradually deepened into the purest affection, as the wonders of the heart came to be revealed through sympathy. The foregoing truths could be applied to the highest of all subjects—Christ in Heaven and

Christ on Earth. On earth he was a visible man, a miracle of outward beauty—fair and stately in proportions; yet he walked with such manifest humility as to be overlooked by the worldly great and wise. Men and women were drawn to him, they hardly knew why. Something proceeded from his breast which, operating upon a certain latent something in their bosoms, moved them to come nearer. Some regarded him as a prophet because he foretold wonderful things. Others, witnessing his visible miracles, thought him the promised sovereign. Others, who were drawn still nearer to him, looked upon him as more than human. They discovered that although, to all outward appearance, he was like one of them, yet, he seemed nearer to each than any friend or kinsman, and that he knew more about them than they knew about themselves; more about philosophy and the philosophic intellect, than even the philosopher; more about the agonies of the suffering and sorrowing than the suffering and sorrowing themselves; more of wrestling with invisible intelligences of darkness than those who had been brought to feel that there is a hell below; more about love than lovers; and more about marriage than those who are knit together by the tenderest ties. They began to wonder when they discovered that he not only knew all about them, but had absolute power. To those who witnessed manifestations of that power, it seemed that he could not only send out life from himself, but could also draw the life out of natural objects into himself again,—as if the huge Atlantic, that rolls up into all these creeks, and bays, and estuaries, could also draw all these waters back into itself again, and leave the channels empty! The lecturer in this connection cited and commented upon numerous instances recorded in Scripture, of the exhibition of Christ's unlimited power, among which were the withering of the barren fig-tree and the raising of Lazarus. He also alluded to his ability to draw the wicked unto him, and to cleanse their hearts from sin. He could do what Plato could not do, what all philosophy and all art could not do; he could turn man's affections Godward—could make the great river of human feeling run up hill instead of down hill. It was as if Niagara, in obedience to some still small voice, should, after plunging half way down the cataract, gather itself up majestically, and pass back to the great lakes from whence it came! These who gathered around Christ were enabled to comprehend his true nature in proportion as their souls were opened by his influence. Therefore he was more to some than he was to others. While upon this branch of his discourse, the lecturer referred to the remarkable power and the sublimity of character displayed by Christ in connection with his transfiguration, his crucifixion, his resurrection, and his ascension. Since the ascension, the puzzle of Christendom had been to know what relation we sustain to Christ in heaven. A wondrous light was shed upon this subject by the fact that he made himself visible after his glorification—that he who was transfigured while yet he walked the earth, after his glorification, came and shone in that same original, supernal bright-

ness, to those who were in sympathy with himself. He revealed himself to the world in the form of man, for divine ends of mercy. Having fulfilled his earthly mission, he had drawn the humanity with which he was clothed, back into himself, and was again with the Father, as he was before the world. Our perceptions were according to the states we are in, and our seeing him in the next life would depend upon whether we are in sympathy with him or not; in other words, whether we are regenerate or not. If we loved him, we should be present with him; and the more we loved him, the more we should be present with him. We could, the lecturer believed, arrive at such a condition of purity in the world to come, that the Lord could come so near us, that we might actually lay the head upon his bosom. These things could only be comprehended as the lover comprehends his affianced one, through a deep, absorbing perception of her goodness, her truth, and the firmness and beauty of her ordered relations to him. The reason why we were not all enraptured with the lovely attributes of God, was that we love the follies of the world more. The reason why all Christendom were not in love with Christ, was not because we have not cultivated the intellect, but because we have not fallen in love with him. The great curse which had fallen upon the world, and which was the cause of all the unhappiness and unhappiness which exists among mankind, was a lack of love; and this curse could only be removed by our falling in love with the Lover, Christ, and acting in obedience to his will. The reason why reformers failed, was because they ignored the Master Builder, and forgot that whatever is built on other foundations than the solid by him must perish. The reason why mere objective, mere external Spiritualism was the pitiable thing it is, was because the thousands and tens of thousands of those who have talked with Spirits had, instead of seeking the infinite Lord to come down and regenerate them, prostrating themselves in mere submission before him, simply gathered about them the mere steam that boils up from the deep pits below us, listening to their petty gossip about petty trifles, such as how animals became men, and how men, by unfolding animal passions, may rise up to a bestial immortality, growing out of self-love, and having in it not an element of the divine; the reason why Spiritualism was such a failure, in spite of the fact that Spirits communicate, was that its believers had gone to all below, instead of the One who is divine; the reason why this branch was now withering, was that it had never been grafted into the true vine. It was claimed by some that Christianity is a failure; but it was not a failure, as was proved by the united testimony of all those who, in every age, and in every Church, had owned Christ, and partaken of his Spirit."

We have not attempted, in this short sketch, to do more than give the leading ideas set forth by Mr. Harris on this occasion. His lecture occupied a period of an hour in the delivery, and all the different points alluded to in our report were forcibly impressed by beautiful illustrations, many of which were clothed in most eloquent language.

### ABSTRACT OF A DISCOURSE

[illegible][illegible][illegible][illegible]

## SPIRITUAL LECTURE AND CONFERENCE.

## FORTIETH SESSION.

**January.—The Trance: What is its rationale, and what is its relation to Spiritualism?**

The "oldest inhabitant" might be safely challenged to produce from the bosom of his private experience a more dismal for a more dreary drizzle, a more pertinacious patter of overcasted excursions and unobscured street-gutters than that which settled down upon our beloved Gotham on the evening of the 14th of January inst. "The Prince of the Power of the Air," or rather his Deputy who has charge of the mail and his department, was in high feather on that evening. Sunday of our fellow-mortals had given due notice through the columns of special advertisements that they had no apart that particular evening for their own public but peculiar enjoyment. Mrs. L. V. Hatch was to hold forth in the "Cathedral And Bath," and Dr. Chapin was to preside in the "Order of Nobility," in a corresponding tab, conveniently located beneath the hand pan of Chatham Place. This was enough: All the mortals made themselves for the preceding twenty-four hours, and Aquinas held in the water without intermission. Unhappily don't help a man much when it rains, and the select few who gathered upon the New York Conference, omitted a decided odor of mud and an atmosphere of melancholy.

Dr. Oakes didn't come at all.

Dr. Oakes stated the question for the elucidation of the empty benches and providentially had life enough remaining to call on Dr. Hallack to make a speech.

Dr. Hallack had nothing to say, and consequently went on to remark that the trance as to its phenomenality is in his judgment a manifestation of the spiritual powers of the individual who is its subject. The rationale of its manifestation is derived from the demonstrative facts of modern spiritualism, which reveal to us that man is a Spirit. With respect to the origin of trance, the rationale is not so clear. It has been questioned in this Conference, and the opinion advanced, that trance to the extent of clairvoyance is never induced without the conscious presence or aid of Spirit. He is not yet ready to adopt that conclusion, though there are weighty reasons in its favor. The unobscured instances of trance seem to him to indicate as the stepping out of geological strata here and there indicate the nature of the underlying strata, the principles common to humanity. The use of the spiritual faculties is a franchise ultimately to be enjoyed by all as the inevitable result of growth. A puppy does not see with his natural eyes until the sixth day, and when he does, the fact is the result of laws general rather than of all special. The analogy holds with the human as to external, and why not with respect to the spiritual senses? May it not be said of them, that they are in slumber, awaiting only the development of natural growth? Paul indicated the onset of normal procedure when he said: "First, that which is natural; afterward, that which is spiritual." Continuous conditions affect growth. Some children can walk very well long before others dream of making the attempt, and we may be aided more or less; but the fact of growth is a prophecy of the use. From these analogies, he concluded that the exercise or non-exercise of the spiritual faculties of an individual is simply a question of infancy or puberty.

With respect to the relation of the trance to Spiritualism, he considers the trance to be the natural bridge, telegraphic wire, or means of communication between the spiritual world and this. From the little we know of the laws of mind, it may be inferred that trans-communication is the easiest and most natural, as compared with any other method; that is, most easy and natural in the sense that we say breathing is more natural than using words. In harmony with this opinion, history shows it to be the most universal. From the fact of its universality, we may infer its broader usefulness as contrasted with communication by means of physical manifestations, such as the more infantile ages denominated miracles—not, however, more useful in the direction of the use of the latter. Trans-communications do not reach the standard of demonstrative evidence of spiritual life beyond the grave; demonstrate a speciality of the other method; and in the right result of Nature, specialties are never duplicated. It is a

manifestation of the truth, in relation to Spiritualism as to exercise of it, and the work of demonstration belonging exclusively to another province of manifestation; to wit, the physical; where that is strong, the trance with its arbitrary sweep of the mental and moral power is weak and unreliable; it has played a conspicuous part in the development of all religious ideas, and the growth of all civilizations (and therein is its great use); while as an authority, it has been alternately ascribed and ascribed as any tyrant that ever reigned a Roman emperor from Nero to Ptolemy; and as a demonstration of the things whereof it affirms, we have only to remember that, by authority of itself, it has communicated with the Gods of Olympus, the Jehovah of the Jews, and with the Sacred Fire; What a trinity of myths is here! and all objective reality to the trance. The relation of the trance, therefore, to Spiritualism, intimate though it is, and important as its facts are in their true position in the scale of usefulness, is not that of demonstrative evidence of Spiritualism considered from the immortal side; were it otherwise the so-called miracles of the ancients, and the physical manifestations of modern times, must be pronounced by authority of natural fragility a sheer waste of Almighty wisdom and power.

It is an objection, in his mind, to the hypothesis, that the genuine trance only occurs through the voluntary aid of Spirit; that ancient worship mainly supposed itself as support with Gods, or with superhuman intelligences. It was not until demonstrative evidence had established the existence of the human spirit as a personal identity, that communications from that source were affirmed. Even now, trance-affirmations are replete with communications from historical personages, the existence of whom, though veritable *per se*, is of necessity mythical to the one who affirms from a later epoch. Moreover, he is not ready to concede that he, for example, as a Spirit, would from his own volition, induce him to see the Devil. He is not yet willing to concede that a Spirit entranced Emanuel Swedenborg, or any of his miserable plagiarists of our own time, that they might oscillate between heaven and hell in pursuit of the raw material out of which to build churches that will not bear their own weight. It seems to him rather that these are the selfish efforts of the earth-invested spirit to open its own eyes, and see its own faults; and that we are to look upon these unbridled manifestations of the spiritual faculties simply as a prophesy of the clearer eye and heart of a higher spiritual power, the more uniform it is in error in his logic, among the manifestations of political truth.

Dr. Oakes considers trance to be the result of that condition of the individual wherein the physical powers become so weakened or paralyzed as to allow the Spirit to act. The hands, so to speak, which connect the spiritual and natural faculties, are for the time being, loosened and the Spirit asserts its supremacy. Magnetic passes, drugs, or any other agency capable of relaxing the physical bonds of the system, will in his opinion, induce the trance. If he is correct in this, does the trance natural to man, and its manifold inducement to man. It has been so often argued in this Conference, and as he thinks with much reason, that whatever can be explained on the material plane, should not be referred to the spiritual; but he thinks the ascription of trance to spiritual induction is a departure from that wholesome rule. One of the remarks upon clairvoyance at the last session evoked a want of proper discrimination. It was stated in the relation of a trance-experience, that in the examination of abdominal patients, a Spirit told what the difficulty is. Now, this is not clear, and it is simply telling what another sees. Clairvoyance is the exercise of one's own spiritual organs of vision; and to require that the lowering of these physical bonds, whether from causes operating within the organism from mechanism, or from any other agency, will enable the individual to exercise his spiritual powers as seen in the trance. There are limits, however, to this exercise of the spiritual faculties, as he thinks; and the notes and bonds which determine the area of their activity are to be known by the mental states of the extraneous subject; the higher the mental condition, the broader the vision. He accords with Dr. Hallack as to the uses of trance in the emergency of human progress. He thinks the highest form of spiritual communion, as well as its greatest use, is that wherein the individual unbars the physical avenues leading to the soul, to infuse from the domain of light and knowledge, and then pours it out through his own organism.

A very tall gentleman and a modest man the individual whom the author of the breakfast-table infers as was "usually called John," but the one who thinks his fellow-mortals have a deeper interest in knowing the truth than in knowing his name, said: He thought it is first that if as in the

case of trance, we yield the control of our own powers to another, that other will not be a mortal like ourselves. It is a Spirit; that is to say, we yield only to those who are on a plane with the exercise of the spiritual faculties, and not to the trance.

Dr. Oakes asked: How is it when trance is induced by drugs?

Our friend replied: A drug has no spiritual potency; it acts only upon the body, and does not at all open the spiritual avenue, though it may aid in producing a favorable condition of body. To this end the physician may assist; but he thinks mendacious agents of whatever nature so as farther than this; that is, they affect only the physical side, leaving the spiritual to be acted upon solely by the spiritual. From this, the reporter inferred the gentleman's opinion to be that trance might occur as the only product of medicine not arrested by a drug.

Approved.

2. 2. 2. 2.

## MISS AMELIA JENNY DOBS LECTURE.

AT CATHEDRAL HALL, N. Y.

Mrs. KERRON: Miss Dobs delivered her third lecture of the course at Cathedra Hall, on Sunday evening, January 9th. Subject—"The Effects of Spiritualism on the Age and its future prospects."

Miss Dobs ably answered the objections of our opponents against Spiritualism as to its evil tendency on the morals of its advocates. Having done this, she argued that Spiritualism had in ten years so far removed the bigotry and intolerance hitherto existing between the various religious denominations, as to induce them to lay aside in a good degree the controversies among themselves about doctrines; and that the clergy had become so liberal toward each other as to be willing to exchange pulpits sometimes—that they had been compelled to do so by the spread of Spiritualism, and the effect it had in taking thousands from their ranks so that they might in their battles against it, present a broad and unopposed front, and interpose a force sufficient to arrest its advancement and crush it in the infancy of its being.

That Spiritualism had elevated women by calling out talents in trance-medium speakers that had astonished the world—that young and unlettered girls had solved the most difficult points in theology that had in all ages of the Christian Church puzzled the most learned and eminent doctors of divinity—points which they even supposed were inaccessible to the human mind, and which the opening avenues of church doors could disclose; that they had been compelled to admit this either by Spirit communication, or else, that there were talents in young women superior to any in their oldest fathers, that Beecher had, by order of his ministering brethren, published a report made to that body, and had admitted the opinion that the manifestations were indeed, accomplished by the agency of Spirits, but of evil Spirits, called demons.

She argued that clergymen, in many instances, were induced with Spirit communications, and were unconsciously breathing them from the pulpit; that this state of things would continue to advance working like the hidden leaven in the world till finally every pulpit throughout the length and breadth of the land would proclaim in substance the doctrine of Spiritualism, and that the doctrinal names of the various denominations would be the last thing changed. She said that Spiritualism was rapidly doing away in the public mind with the belief in the hereditary doctrine of middle-class terms, and substituting in its stead the rational sentiment of the common development and progression of the human mind, and is mortal and mortal as talents in holiness and happiness.

She said that Spiritualism had not only taken its account by thousands out of the domain of the churches, softened the feelings of religious denominations toward each other, and strengthened the faith of the wavering in a former existence, and elevated woman, but it had converted skeptics by leading them to a belief in a God and human communication—that even Robert Owen, the great skeptic and philanthropic spirit, embraced Spiritualism, and resigned his mortal life in the firm faith of a future existence, which previously had failed to give him. She said that it had revived the healing gifts in men through Spirit power, and that Spiritualism was destined even to change human governments to establish universal liberty by creating every species of bondage, and thus bring about a social brotherhood of men. That the Spirit of our day is in its infancy, and we are afforded proof of their existence by still holding familiar and affectionate converse with the spirits of the covering intelligence of their well-being and their moving from the mind the barriers of death and the darkness of the grave.

The audience were delighted and charmed by the eloquence of the speaker, and many an eye was filled with tears of joy, and during its entire delivery a breathless silence reigned.

She lectures there again next Sunday evening, which will be her last. Subject—"The existence of Spirits in the air."





W. Walcott. Most beautiful proofs of Spirit-personal-  
all his power  
his glad to see error and pretence in untrue pretenders, and  
leaders exposed by the friends and not the enemies of  
spiritual growth and rational freedom. Let all pretended  
mediums and teachers, who glow over passion and perverted  
desire, under the guise of purity and "freedom of the affec-  
tions," be seen in their true light. Let us learn, not to con-  
found and weaken the distinction between right and wrong,  
but rather wisely to live in the light of great and pure prin-  
ciples and ideas.

I wish I had space for a word about the Kiantone move-  
ment. However good may possibly be the motives of some in-  
terested in it, the tendency of teaching and practice emanating  
therefrom is, in my mind, miserable and disastrous.

In the light of a higher freedom; in the conscious presence  
of immortal beings, with the inspiration of noble ideas, we  
should strive, wisely and kindly, to be true reformers, and help  
to banish the wrongs of private and public life, by exposure of  
their evil consequences, joined with illustration of the safety  
and joy of better things. So let all show and pretence be *ripped  
out*, that the right may triumph.

I go from here to Richmond, and Dayton and vicinity, to  
Indianapolis after a few weeks, and then either Northwest, to  
Chicago and vicinity, and Michigan, or eastward. For a month  
or more, my post-office address will be, *Richmond, Indiana.*

G. B. STUBBINS.

### CONTRADICTION COMMUNICATIONS.

Philadelphia, December 27, 1858.

DEAR PARTRIDGE:—As the Conference has been, of late,  
much exercised on the question of the cause of contradictions  
and fallacies which occur occasionally in our so-called spiritual  
communications, I have thought that if we were to transfer our  
queries and investigations to a different plane of observation,  
we might by comparison, perhaps, facilitate very much our  
progress in so important an investigation. I would then, ask  
the question, What are the causes of the contradictions and  
fallacies which everywhere occur among us, in the present state  
of existence? We shall doubtless discover, if we push our  
observations with that efficiency and critical acumen necessary  
to reach a knowledge of the causes of the contradictions and  
fallacies complained of, that those causes operate with similar  
results both in the present and future state of existence.

Now, I must confess that in my experience in "spiritual  
communications" (which is not a little), and which extends  
over about eight years, I have never met with contradictions  
and fallacies to anything like the extent or magnitude which  
are to be seen in both Brother Coles' and P. B. Randolph's  
communications, and perhaps some others. But I would not  
for a moment think of setting them down for evil or malicious  
spirits, for I have no doubt that they uttered their feelings  
sincerely for the time being. But if such direct contradictions  
occur among us, where the facility for a correct understanding  
is comparatively so complete, why should we be so confounded  
with the *apparent* contradictions which are communicated  
under conditions so complicated, and so little understood? If  
we will extend our observations, we shall soon discover that  
the contradictions and fallacies complained of are not peculiar  
to our age, or to the present phases of "spiritual communica-  
tions," but that they are common in all ages and phases of  
communication, not excepting the *scriptural* writings of the  
Christian and all other nations. But it is probable that some-  
one will say that it is not the fault of the sacred writings that  
they are not understood, but the fault is in ourselves. Granted;  
but does that lessen or overcome the difficulty? Then let us keep one eye open on our conduct, and the condi-  
tions which surround us while we are investigating those of  
others, whether we are examining those in this life or the  
other. Notwithstanding the contradictions and fallacies to be  
met with both in this and the other state of existence do occa-  
sionally disturb our "spiritual equanimity," it is greatly to our  
own benefit that we can be able to dispose of them as to be  
all the while gaining a permanent fund of experience. And  
by the way, that the Targumist is the faithful exponent of the  
earnest thought of every variety of spiritual, mental and intel-  
lectual experience, constitutes one of its chief excellencies.  
The great need is, that we individually, who profess to dis-

the advancement of ourselves or the progress of humanity, be  
wise enough to appropriate the varied experience necessary in  
our earthly pilgrimage, and that we fall not out by the way.  
In short, that under all the conflicting discrepancies incident  
to our intercourse with each other, we let brotherly love con-  
tinue."

In conclusion, I would fondly hope that the number is very  
small among those who have experienced the exhilarating ten-  
dency of the soul-inspiring truths connected with the rational  
doctrines of Spiritualism, who would deliberately practice a wil-  
ful deception on any unsuspecting and inquiring mind. That  
there will occasionally be such deserters among professed  
Spiritualists, seeing that the number is now getting so great,  
is not to be wondered at; still, any mind that can wilfully  
and deliberately descend to such a degradation, is certainly  
entitled to our contempt and condemnation.

FRANKLIN KANE.

### THE CAUSE IN ST. LOUIS.

The cause is in a more healthy and flourishing condition in  
this city than it has ever been. We have effected an organi-  
zation for business purposes, and have elected that old cham-  
pion, Peter E. Bland, as President, Robert White as Vice-  
President, and John H. Bland as Secretary. We have rented  
the hall for the third year, and paid for it in advance, but have  
changed the system so as more fully to sustain the speakers.  
We now give the morning lecture free with a collection, but at  
a gift charge one dime only, which, small as it is, when num-  
bered, amounts to sufficient as to secure all, and not oppres-  
sive the few, and meets general approval among the friends and  
for of the movement.

We commenced the third year on the 12th, with Mrs Emma  
Hardinge, who remains with us till January 2. She was greeted  
on her first Sunday with an overflowing house, hundreds having  
to go away, not being able to obtain standing room. On the  
second Sunday, although it poured rain all day, the house was  
as full as it could hold, and her third and fourth Sunday will  
if fair, compel us to procure a larger hall. She has drawn out  
largely the skeptical portion of our people, who do not believe  
that she is in a trance, but think she is a very learned and well  
read woman; but I still doubt whether the best learned men  
among us could deliver such lectures, even if they had capacity  
to write, and memory to retain them. Our closest critics say  
that they can not detect her slipping in a word or both of his-  
tory, yet do not understand that when we say trances we mean  
that much abused (and therefore not used) word inspiration.

A. J. and Marc Davis will lecture here January 9 to 23, to  
be followed in rapid succession by our best speakers.

There is an interest awakened here that will not die out  
and I should judge, extends to all the surrounding West, as  
calls for Miss Hardinge are pouring in more numerous than  
she can possibly fill, had she a trinity of bodies to deliver them  
from.

While you at the East seem to be going back, we at the  
West are ever forward, for we believe in progress, and march  
steadily in the ranks, but keep our powder dry the while.

A. SILVERMASTER.

St. Louis, December 21, 1858.

### MATTERS IN FITCHBURG, MASS.

Mr. Eaton.

FITCHBURG, Dec. 21.

Thinking you might be interested to know how Spiritualism  
progresses in this place, I herewith send you a few items.

A small private circle has met twice a week, in this place,  
for more than three years. There have been various other cir-  
cles during that time, but none have been permanent. We  
have had a few lectures from mediums and others, but little  
has been done publicly. Rev. J. Pierrepont has lectured two  
evenings this week, and is to lecture again this evening. Some  
of the friends are making an effort to establish meetings for  
free discussion, and to give an opportunity for the public to  
witness the manifestations through the various mediums in this  
place. The meetings have been held three times, and have  
been as successful as the most sanguine expected.

Mr. and Mrs. Sidney, members of the permanent cir-  
cle, were formerly members of the Baptist Church. Two years  
ago last month, the minister of that church, visited and talked  
with Mrs. S. She told him frankly and fully where she  
had changed her views; that she was a medium for spir-

itual communications—that she gave clairvoyant examinations, and  
that a circle met at their house two evenings each week, and  
would continue to do so until they were convinced that it was  
wrong; that her mind was open to conviction, and she would  
be happy to have him call at his convenience and show her  
wherein she was in error; but he has never called from that  
time to this. He told her he thought her in error, of the heart  
rather than of the head, but that he could fellowship her, and  
through the church could. He carried his report to the  
church, and there the matter rested until last July, when a  
committee from the church visited Mr. and Mrs. S. and con-  
versed with them. That was all the discipline they received,  
until they were finally excommunicated.

The only cause of their excommunication, so far as they know was  
that they believe death makes no change in an individual, intel-  
lectually, socially or morally; that free moral agency is the  
same in the Spirit-world that it is here, in a word, that a ma-  
jority of mankind would not be eternally damned.

The committee told them that was enough to excommunicate them.  
They asked the privilege of going before the church and giving  
the reasons for their belief, but this privilege was denied them.  
They were not even notified that their case was to come before  
the church, though on the day they were excommunicated, there were  
two excluded for adultery who were fully notified that their  
case would be tried.

Mrs. S. has spoken at East Princeton, once a fortnight, since  
last April. She recently spoke also in this place, before a  
large, intelligent and attentive audience.

The virulence of the opposition in this place seems to have  
subsided in a measure. Is not this the case everywhere? Truth  
is mighty and must prevail, darkness must flee before  
the new rising day. God speed the light, the truth and right,  
whatever of my present faith it may destroy in its progress.

I think Dr. Gray's position in regard to the physical signs  
of trances are not correct. The condition of the Spirit deter-  
mines the warmth or coldness of the extremities. The other  
signs he speaks of, perhaps, may always be observed.

Yours, E. S. KILPATRICK.

### VISION OF A FUTURE EVENT.

A correspondent, writing to renew his acquaintance with the tele-  
graph, has sent the following portion of his letter.

I will now relate an incident that occurred to me in the  
summer of 1856. I was at work at the carpenter's trade in  
the town of Warsaw, in Northern Wisconsin, on the 2d of  
July. In the evening, as I lay in bed with my brother, just  
conquered to go to sleep, there appeared before my eyes in  
vision a number of men, I couldn't tell who, borne by  
four men apparently on a board. I was somewhat alarmed,  
I was afraid something had occurred at home in New York  
State. I told my brother what I had seen. The next day,  
being the Fourth, we concluded to work instead of going to  
the celebration near by. Just before dark the new moon  
a rain storm, which had been used through the day, had  
passed, and one fragment had struck a young man, and he was  
dying. In the course of an hour we went up to the farm  
to see the corpse, and while there it was held on a board,  
and carried to a neighboring house by four men, just exactly  
as I had seen the preceding evening. I would ask, Was that  
psychology or mesmerism? If such phenomena can be ex-  
plained by anything short of Spirit-impression, I for one would  
like to hear the explanation. Yours in the cause of truth and  
progression, J. J. KELLY.

BRANDENBURG BROS. & REYNOLDS, CO., N. Y.

### Spiritual and Social Reformers.

Please take notice of our answer to the following inquiry  
from an earnest worker for humanity's best good:

Will it not your appearance in the telegraph be a great  
aid to the cause of spiritual and social reform, and a great  
benefit to the human race?

Ans. We shall ever be gratified to receive from our  
readers in our columns, or forward the address of such per-  
sons as they think ought to be mentioned in the telegraph, or otherwise  
in disseminating the truths which we are endeavoring to  
unfold, and we will send to each person a copy of this paper.  
We are in need, and are thankful for all help.



CHARLES PARTRIDGE,  
Editor and Proprietor

NEW YORK, SATURDAY, JANUARY 15, 1859.

Small text block containing publication details and subscription information.

### MR. DAVIS' LATE PAMPHLET.

By Andrew Jackson Davis.

Such is the title of a pamphlet volume by Andrew Jackson Davis published by Bela Marsh, Boston, in which Mr. Davis has amplified his consideration of the "Cause and Cure of Evil," as presented before the recent Utica Convention. We have pursued it with the interest that ever attaches to the author's philosophical disquisitions, for however much we may, at times, disagree with him in his premises and conclusions, the former are never without some strong ground, and the latter are seldom or never original. Though not a Spiritualist, according to the general acceptance of the term, Mr. Davis has, and has been ever the beginner of his career as a publicist, one of the most truly spiritual thinkers and writers of the age. Viewed as a philosopher, he will bear the most critical test, admitting his premises; and for pure and lofty utterance, as well as for the coherence and practicality of his ideas, he fully ranks with the noblest of our contemporaries. He never writes but with that purpose and calmness of spirit which distinguishes great minds.

Whether his theory—which must compass the phenomena of his own intellect—that all inspiration and development are part of the natural, God-ordained progress of our race, or the spiritual one, that special gifts are imparted for special purposes, is for him, the mark is true, that he has shown it to be so. It seems almost impossible, that of the intervention of higher than human agencies, for Mr. Davis to have taken the position of teacher which he holds, and which, in a great measure, he has held from the date of his first public utterance.

We have long regarded Mr. Davis as one of the most remarkable manifestations of this new spiritual age. We have felt, however much his harmonial philosophy may combat the dogma, that spiritual intervention only could account for his extraordinary manifestations in comparative normal ignorance, a place of superior and commanding knowledge. What style his "impressions" have appeared to us more as revelations—revelations often transcending in beauty and practical value those which have made Swedenborg the head of a sect, and in world-wide reputation, the foremost of modern seers. Indeed, apart from theories, we think Mr. Davis, either because a more intelligent spiritual philosopher than Swedenborg—and the time will be when his writings will stand higher.

We have said thus much as one spontaneous and long-felt tribute to the grand labor Mr. Davis has accomplished, and which, we trust, he may be long spared to continue. We have also, as perhaps the best means of drawing attention, only to the pamphlet under notice, but to its author's writings in general. Those who have not read them have missed a portion of the best literature and philosophy extant, and should begin to learn something of one of the master spirits of the age—among men. And, first of all, we would recommend to each, Mr. Davis' earliest utterance, "New Views of Divine Revelation," that which he has uttered nothing so worthy and estimable. In fact, much of his subsequent work has been in elaboration of that work, even what is now his latest publication on the Bible, only more intelligible.

We do not attempt a complete synopsis of Mr. Davis' "Cause and Cure of Evil," for the reason that the pamphlet of 115 pages octavo itself, can do so. It is the expression of his views in a nar-

rower space than would suffice us, even were we to repeat it, therefore he should be read in full to be fully understood.

Mr. Davis sees God, in his creation, reaching forth a "Hand of Providence" corresponding with the human hand—the hand representing the universe of matter, and the fingers the fixed principles of mind. These fingers, comprising the five phases of human life—childhood, youth, manhood and maturity, suggest five periods through which humanity is progressively developed, in the first and feeblest as well in each successive, as divinely intended and guided as in the last and perfect period. Babyhood, had, for its theology, what Mr. Davis calls the "Anti-Human" theory, which held that evil was originally predestinated and sent among men by the divine mystery; childhood, a step advanced, had its "Inter-Human" theory, that evil was the helpless fatality of the physical universe; youth, a step further on, had its "Super-Human" theory, that man is individually capable of violating and transgressing beneath his feet any or all of God's otherwise unapproachable and immutable laws; manhood, still progressing, had and has his "Spiritual" theory, that man's willful or self-derived affections rule his thoughts, and attract corresponding controlling influences from the Spirit-land—all of which four theories, save certain lesser truths, Mr. Davis repudiates in order to his own theory of the fifth and last, the "Nature or Harmonial" theory, which, he avers, includes the several truths of its predecessors—that "man is designed for a career of endless progression, to which process all evils and sufferings are incidental, conditional, temporal, and educational, working out, when not checked, a far more exceeding and eternal weight of glory."

Mr. Davis divides the progression of humanity on earth into three ages or dispensations: the Mosaic, or the age of force; the Christian, or the age of love; the Harmonial, or the age of wisdom. In the Mosaic age religion was composed of ancient systems. It was full of pride and revenge; it was enforced upon the credulous by alleged miracle, and may be called a sacerdotal despotism. In the Christian age religion is a gentle spirit of love and truth. The sword is melted into implements of industry; the angels of peace visit the soul; man, and purity, holiness and benevolence are the burden of its evangel. In the Harmonial age, true religion is universal justice. Everything will be attuned to the laws of equity and reciprocity; liberty and law are reconciled. Disobedience of nature is a *comp* *de sin*. *Moses and Jesus—the law and the lamb*—are harmonized and led into unity, and the nations learn war no more.

This Harmonial Dispensation, says Mr. Davis, "cannot be projected and predicated upon any pen-and-ink revelation. It must originate, start upon, and be upheld by the great general principles which are found to uphold the stupendous universe—father-God, and mother-Nature." At this point Mr. Davis makes an analysis of the various "Revelations or Scriptures" in vogue among men. The Bible of Christendom, tried by Paul's doctrine, "Prove all things," he regards as a compound of unreliable tradition, 50 parts; oriental imagination, 10 parts; exaggeration of believers, 15 parts; errors of writing, 10 parts; phantoms interpolated, 5 parts, leaving but 15 parts in the 100 of pure spiritual truth—only enough, he thinks, to save it "from the oblivion to which so many consign it." Other theories and philosophies having proved only partially adequate to the progressive needs of humanity, the Harmonial, or wisdom-age, is to "gather together all the past developments of the world, and adjust them to the laws of science, of order, of unity, and harmony." \* \* \* Causing each person and everything to grow and bloom progressively, attaining at last in beauty and happiness to all, from the least to the greatest, through all the eternal spheres of Spirit-being.

According to the Harmonial Philosophy, there are three grand causes of evil, viz: imperfect organization, defective education, and immoral situation. The Harmonial remedies or cures for the evils flowing from these are also three, viz: a school of prevention, a system of palliation, and a work of reformation. The operation of these causes and the application of the remedies are discussed to a length of arguments and figures too great for our space. Indeed, as we have before said, it is only the entire pamphlet that can do Mr. Davis justice. We may as well, therefore, pause here, but not until

we attract our spiritual friends and the public, so far as they may wish to look into this matter. If we were to view Mr. Davis' views *scientific*, we should, not unfrequently be forced to enter protest or demand explanation, but, as they have not space for this, we prefer to leave what we deem *laudable*, unimpaired, seeing that they are but few, and to heartily commend the many truths he utters, and the calm and kindly spirit with which he discusses the whole question—a question, one of the profoundest and most all-affecting that has ever concerned man, for the here or hereafter.

### ALLEGED "EXPOSURES" IN BOSTON.

The prevailing zeal to expose the alleged deceptions of professed Spirit mediums, is, it appears, in full blast in Boston, as well as in this city. Foremost among the "exposers" who are stirring up the subject in that city, is one C. H. Colligan, who appears in a communication to the *Boston Courier*, making allegations seriously involving the genuineness of certain "manifestations" given through J. V. Mansfield. The gist of his statement is that he, being an artist, was employed by Mr. Mansfield to execute certain "Spirit portraits" according to suggestions surreptitiously obtained by Mr. M. from casual verbal descriptions, and existing daguerre types of the parties deceased—the portraits thus executed being subsequently delivered, for a price, to the living friends of the deceased, as the veritable productions of the Spirits themselves through Mr. M's hand. Mr. Colligan admits that he was provided to make this exposure by a refusal of Mr. Mansfield to pay him the sum demanded for his services—which implies, of course, that had he been well and satisfactorily paid, he would have remained an accessory to the alleged imposition, and a *particeps criminis* in the affair.

Mr. Mansfield responds to this grave and serious charge, that he was induced to employ Colligan to execute pictures of deceased persons, by the latter's own claims to mediumship, with the faculty of seeing the Spirits he professed to paint, and he publishes some letters from him which seem to indicate such a claim on his part. We confess we are a little *difflcult* in our attempts to decide fully upon the merits of this controversy, by a confounding and *confounded* jangle that assails our spiritual ears from the *dalliance* department of the affair. We think, however, that the victory, if such it may be called, which Colligan has gained over Mansfield, has been much at the cost of the former's own reputation, and that another such victory will ruin him outright.

By the way, we had never before known that Mr. Mansfield made Spirit portrait painting a part of his employment, though we have had much apparently unexceptionable testimony authorizing the belief in his powers, under Spirit influence, to correctly answer sealed letters.

Bly, according to accounts, has been giving "exposures" in the Boston Melodeon to most uproarious and disorderly audiences; but we have not yet heard of any exposures that have the slightest bearing on a large number of very common kinds of Spirit demonstrations.

### E. G. HOLLAND ON ANTAGONISM.

Lecture by E. G. Holland, at the Union Church, Boston, Dec. 28, 1858.

Dr. Hallock, President of the Union, introduced Mr. Holland to the audience. It will be remembered that the speaker, Mr. Holland, is not the author of the recent poems, which, under the name of "Bitter Sweet," are receiving laudations and criticisms from the Press. These are from the editor of the *Springfield Republican*. The speaker of the evening is the author of several valuable works in the way of Essays, and has just returned from three years' residence in Europe, chiefly in Germany and London. The speaker opened in a masterly manner, and profound Lecture, which he treated in a masterly manner, in the following words:

"All conceptions of a final perfect state, whether pictured in prophecy or elaborated by reason, contain the ideas of harmony and repose. We instinctively promise the absence of antagonism in God, in Heaven, and even in those historic characters around whom the halo of our greatest reverence gathers. This thought of complete harmony marks the character of Washington wherever his name is mentioned before the masses, it being the accredited sign of the largest attainment in wisdom, power and virtue. Nature, in the large scope of her proceedings, Art in its highest glory, suggest and celebrate the



In every gallery of statuary old Hercules, in all his armor, looks so calm and collected, leaning over his club, and making his power presents to every beholder a collected figure. But, believing that perfect Elys beneath perpetual serene skies are necessarily ideal, and that the world that is is the truest exponent of God and of his intentions, I would ask, is Antagonism, which, either in its rougher or gentler forms, prevails everywhere the minister of God? Is it our most needed and effective educator? If so, let us be reconciled to battle and victory, at least, as means to ends.

The lecturer then proceeded to show that the very structure of nature and life contained the element of antagonism: that as a force in the government and real harmony of nature it lies prominent, and in human life he assured that it had done more than all other agencies in drawing man into culture. He said that the attitude of nature toward man, especially in the historical latitudes, is far more antagonistic than toward any other part of the living Creation; that on each side man is opposed, to the end that culture in its many forms, may be the result. It is impossible to give an adequate idea of the treatment of the subject, but it left an impression such as few lectures may ever be expected to make. The leading idea was carried into every department of life and nature, history and individual experience were made to contribute to his views. It is a pity that such lectures are not more common before our regular lyceums, as they would indeed be varieties amidst the abundance of superficial discourses usually given. Mr. Holland does not favor the opinion that antagonism is the highest state of humanity, but the *present and the necessary state*, making up the battling interval between the harmony of which we are born, and to which we tend as an ultimatum. Much thought has already been awakened by the lecture, and among the practical deductions of the great theme, every body will infer the propriety of "reconciliation with a state of conflict—reconciliation to the necessary battle of human existence."

At the conclusion of the lecture the subject was discussed.

Mr. Badger expressed himself as highly gratified and edified by the lecture. He would have been more pleased if time had permitted the essayist to have extended his remarks to the application of the phenomena and principles of antagonisms, to practical life. Why evil or antagonisms are so prevalent with us was a question which still staggered the human intellect. It may be for wise purposes; but if so, why labor to remove it? He elaborated these ideas with pertinent remarks.

Mr. E. Oakes Smith thought antagonisms were a useful element in life, but she did not think it profitable to court them too much. She said, gentlemen often complain of "Catholic lectures," but she did not question their propriety and use. She thought many lives were so perpetually devoted to ferreting out evils, and to endeavors to overcome them, that they failed to enjoy, and to really do, much good.

Dr. Hallock said the lecturer had endeavored to lift the mind above antagonisms, nearer to God where it will have a broader comprehension, and consequently less of antagonisms. He thought all phenomena were true to conditions. The old idea that man could be what he chose, had, in a degree, prevented him from looking for, and finding, God immanent in his works, which is tantamount to not finding him at all.

Mr. Halsted coincides with the idea of the lecture, that antagonisms stimulate and dignify labor. He instanced the child commencing to walk. If he ceased his efforts the first time he fell down, he would never walk upright. But he would have liked to hear the lecturer on the uses of antagonism in the Church.

Mr. Wiggins thinks the antagonisms of life arise out of that innermost life which few people are conscious of possessing. It is a conflict between the natural and divine life. Innocent people, like the primitive Adam, ultimate no good of themselves until antagonisms come.

Mr. Partridge considered that all life had an element of antagonism—that *growing life* was an effort to subdue that which would contribute to its growth. He thought the antagonisms in the earth-life of man arose from his twofold nature, the natural and spiritual man. The natural man seeks to appropriate vegetable and animal life to his use, and the *spiritual* seeks to overcome the natural man and to appropriate it. And thus we see that all is tributary to the spiritual man, which, while in the earth-form, he considered in a state of discipline for a life, not of rest, but of activity beyond

#### REV. THOMAS L. HARRIS.

Mr. Harris preached to a congregation of about one hundred and fifty persons, in the small chapel of the University, Sunday morning, Dec. 27, 1853. Mr. H. conducted his services in the usual church form, with reading a portion of Scripture, prayer and singing. They have a small organ which is played by Mr. Leach. They have a choir of about six or eight very good singers, led by Mr. Norton. The singing was better than we ordinarily hear in churches.

During a prayer by Mr. Church, and the singing, Mr. Harris sat, with a small pocket Bible in his hand, with his forehead leaning upon it. At the close of the song, Mr. H. rose and took for his text the twentieth verse in the thirteenth chapter of John, which he read as follows:

"Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth him that sent me."

In the understanding of this and kindred language of Scripture, the Catholics and Swedenborgians substantially agree, and suppose it to sanction a privileged priesthood. The Catholics, more especially, claim that the Lord has transferred His power of conferring priestly authority, and other gifts and graces, upon a particular class of servants; that it has been handed down from one person to another, through subsequent generations, to the present time. He said, "O lamentable infatuation! O transparent fallacy! there never was a more gigantic deception." The Lord does not say *whomsoever you send*, but *whomsoever I send*; "and who," he asked, "supposes the Lord selects, sends and consecrates the present priests?" He thinks the mode of consecration is not the Lord's, but that it originated and will end with man. The Lord's method of preparing and consecrating his priests is by opening their interiors, and infilling them with His own divine aura, which works upon their spirit, and burst forth in a divine life, and a soul-stirring eloquence. The Lord never sends a man arbitrarily, but inspires him with a life, and with thoughts he must utter; "and whosoever emulates the life, or receives the inspired words as the Lord's, does in reality comply with the injunction in the text—does receive the Lord."

The old church has gradually receded from the apostolic plane down to that of Antichrist—to man without the Lord. The new church commences at the zenith of the old, and ascends into the divine humanity of the Lord, when a living inspiration leaps from the lips, and consecrates the affections. There are three degrees in the ministry of the old church, bishops, priests and deacons. The priests make the deacons, and the bishops make the priests, but who make the bishop? They are illegitimate; they have no pedigree, but presumptuously claim God as their Father through ungolly methods. (Here Mr. H. stated the manner in which bishops of the church of England are made, which is by election in a manner altogether human.)

So we see that the pretension of the Church of England, as to its apostolic basis, is a sheer deception. There are three degrees in the apostolic order. First is that degree wherein the person feels inclined to devotion, and institutes a family altar. The Lord infills him with His Spirit, and adapts him to certain uses in the church, to act in the capacity of deacon, to harmonize and to promote unity and the best interests of the congregation.

The second degree embraces especially that peculiar development which enables men to stand before the people and speak to their edification—that development which makes them "apt to teach." It is not the call or sphere of men which moves them, but it is the Lord flowing out through them to the people. The Lord opens their interiors to comprehend him, and in a manner in which all the Greek and Latin, and all other churches combined, can not do. The true Priest is not raised up and appointed by men, neither by the Lord, *arbitrarily*, but the Lord infills him with his Spirit, which moves his will in unison to go forth and preach his word.

The third degree is above and beyond that of ministering stately to a people or congregation, and its speciality consists in going out and proclaiming the Lord to all people throughout the whole world. Into this degree I have at length been intrusted, and in pursuance of it I am called of the Lord to go forth to Asia, and proclaim the Lord to the benighted people of that country, and to proceed from thence to different countries in Europe, and finally to the interior of

England, to the end that the Lord and his glory may be manifested throughout the whole world.

These three degrees constitute the apostolic trinity. They cannot be ordered by men, but unfolded only by the Lord. Said the preacher, "I am not called aloud by any man or set of men, neither by an arbitrary power of the Lord, but he has filled me with his Spirit, and brought my will into harmony with his purposes. In this manner was I sent to minister unto you; and in this manner I am sent abroad and henceforward my use will be cosmopolitan."

Mr. H. here made very singular statements relative to his condition. He said he was often absent from his visible body, and sometimes for forty days; and this taking him into the Spirit-world and retaining him there so long, is done to fit him to become a *revelator*, to the end that he may constitute a link or band of connection between mortals and Spirits. He said that when thus absent, his friends have sometimes called on him, and that he experienced a terrible sensation when called back, similar, he thought, to that experienced by Lazarus when called back to his earthly body. By this preparation he believed he should be enabled while absent in body, to be present in spirit in a special manner, with those to whom he was now ministering.

The Lord, he said, was now preparing, and would, in due time raise up a man to whom the precise influence and instructions which had characterized his efforts would be transferred; and thus they would be led onward until the Lord sees that they require more interior teachings. Then, he said, he would be sent back to them again.

Thus much, said he, I have been directed to say at this time to those who have been chosen to hear. Were I, said he, not held to speak automatically, I could not have uttered these words, but I am supported and compelled to thus speak at this time.

At this point there was much sobbing among the sisters and brothers; and he said I did not before suppose there was so great love in human flesh as I have received from you. Let this form be buried and be forgotten, but be you true to the Spirit which has ministered to you. "A few months will pass, and we shall separate in body. Then you will realize that there may be a separation of our bodies, while in spirit we still remain united, a mighty reality which will be felt by every body in the new church. We are here combating the hosts of evil Spirits who fill the air. This you feel, but you will be strengthened to the mighty conflict, and will prevail. Then we will commune with the Lord's chosen ones through that great artery of sympathy and love which shall extend throughout the whole world."

There never was before an attempt to build up the new church in the earth. It never before descended from the Lord in organic form, because it has never before had the power to cast out evil Spirits. "The old church is breaking up on every side; it satisfies the external, but can not hold those alive in the Spirit. Had there been one man inspired to teach these doctrines when Spiritualism first arrived in this city, thousands would have been saved from being obscured by devils, which have carried them down to perdition."

I am glad I am going to stand where all are strangers, and I pray for the sword of the Spirit.

#### Gone to the Spirit-world.

On Thursday last, Miss *Gina*, an interesting daughter of Mr. and Mrs. S. T. M., of this city, was welcomed by her already departed friends, into the Spirit-world, her disease being croup. The closing scene of this child's earthly existence was deeply interesting. At the hour of her change drew nigh, she saw anxiety and grief depicted in the countenances of her parents and others who surrounded her bedside. Perfectly rational, and sensible of her situation, she begged them not to grieve for her, said she, "The angels tell me I was destined to live merely pass away, but will live still just as much as ever. I will love you just the same as I do now, and will often come to see you." She seemed to be entirely insensible to the terrible distress which her body was apparently undergoing, and most of the time seemed to be conversing and playing with Spirit-children and other invisible friends, whom she called by name; but whenever she was spoken to by her parents or her aunt, she would answer them with perfect rationality. She described to them the mansion that she was to occupy as her future home, and said that when they came to the Spirit-world, they would enjoy it with her. Such "death bed scenes" are instructive to all who have hearts to appreciate them; and we tender both our condolences and our sympathetic rejoicings to the family who have been bereaved of a sunny form in the external, but who have gained a representative in heaven.

The funeral was attended by a large circle of sympathizing friends on Friday, appropriate exercises being performed by T. C. Beuning and William Fishbough.





## LINES ON THE STARRY HEAVENS.

BY M. LARKIN.

While the proud Ruler of the shining day  
Beneath the ocean hides his warning ray,  
The aloft clouds leave Heaven's fair face serene,  
Nor gliding mist obscures the boundless scene.  
The story done by night unveiled to view,  
Sublime with wonders ever grand and new!  
Stupendous arch! built by Divine control,  
Where central suns and kindred planets roll!  
The shining host spread o'er the ethereal plain,  
In number vast, their various orbits reign;  
While folly's counsel lead earth's sons astray,  
No jars, no discord mar this bright array.  
These silver lamps have shone through passing time  
On human footprints, stained with vice and crime.  
Not Nature's law nor Reason's voice divine,  
Can check the blindfold votaries of wine,  
When ruin's enchantment lures them in the sty,  
Not even Ulysses may the charm defy;  
But habit's cords their weak resolves entwine,  
And lost to reason, emulate the swine.  
Peace, order, concord, sway the kindly stars,  
Strife, hatred, vengeance, goad the slaves of Mars,  
When warlike disputes meet upon the plain,  
And dying brothers mingle with the slain.  
Must Hell rejoice and Heaven be doomed to weep,  
Till this vile demon shall be racked to sleep?  
From depths of space the comets wind their way,  
In harmless freedom round the source of day.  
Ye welcome strangers, free from bondage go,  
But tell no tales on mortals here below.  
Pass those bright worlds where unbought freedom reigns,  
Nor hint the doom of slavery's sons in chains.  
Let rising globes in Eden rapture glow,  
Nor learn the wrongs that lead to pain and woe.  
Earth's boasted freedom-force, from tyrants torn,  
And human rights must still be bought with gore.  
Shame boast of rights! when freed from kingly sway,  
In freedom's name, to make the weak their prey!  
Wealth, fame or station charm but blind our eyes,  
While angel virtues bless and crown the wise.  
From strife and wrong, when shall their votaries cease,  
And from the stars derive the laws of peace?  
In friendly concert, favors give and gain;  
Or must kind Nature ever plead in vain?  
Then gilded crowns from tyrants' heads shall fall,  
And equal justice grant her claims to all.  
I, ave painful thoughts, my humble muse, and rise  
Where pleasing wonders glitter in the skies.  
Ye Chaldean shepherds, leave your flocks to stray,  
And lead my fancy through the ethereal way.  
Some friendly Newton guide us through the maze,  
Till adoration kindles to a blaze.  
Can human thought these stellar regions span,  
Or even graphs guess the mighty plan?  
Vast realm of suns, by distance scarce revealed,  
With half their jewels deep in space concealed.  
Ye sons of science, vain your farthest gaze!  
No bounds, no limits circumscribe the maze!  
Beyond the realms where falling vision dies,  
Creation grand, and worlds on worlds arise!  
Here no translator, scribe or poet we need,  
As Nature's sovereign prints no doubtful creed.  
When bigote lead from reason's path away,  
This starry crown their chaffy creeds be lie.  
The folded globe with Mammon's King combined,  
Weigh but as dust before the expanded mind.  
These countless gems reflect the builder's fame,  
And write their founder's everlasting name.  
Oh thou whose scepter does creation sway,  
While countless worlds thy changeless laws obey!  
From the minute we see thy works expand,  
Each varied scene proclaims perfection's hand.  
The fragrant rose thy passing zephyr swings;  
Thy breathing voice whistles Aurora and her rings.  
Through Nature's vast domain thy sovereign care  
Permeates all space, is present everywhere.  
And as thy wisdom rules the spheres above,  
Earth speaks thy wisdom and thy ceaseless love.  
The earthly pilgrim hails released from fears,  
Light, love and wisdom from celestial spheres.  
Thy scriptural hand, thy mission to fulfill,  
Who like the constant stars obey thy will,  
Have banished far the chilling gloom of death,  
And wafted near thy all-sustaining breath.  
The lifted veil dispels our conscious dreams,  
(Thus night recedes before the solar beams)  
While the dark grave that hourly opens for prey,  
Farms but the passage to unending day.  
To senseless idols who would bow the knee,  
While angel harps are all attuned to thee!  
Let earth rejoice and join the song of praise,  
To Him who reigns and rules the *Starry Maze*.

GUTHRIEVILLE, 12 Mo., 27, 1858.

## THE MOVING MENTAL WORLD—THE NEWS.

**MURDER IN THIS CITY.**—A brute named Sarah, a Cuban Spaniard, who lately married a sprightly colored girl in this city, named Sarah Jane Comon, became jealous with his wife, and kicked up a general row in her father's family, at 151 Sullivan-street, in which he boarred, and in the affray stabbed and instantly killed his father-in-law, dangerously wounded his wife and her mother, and then escaped. This took place on Wednesday night of last week.

**LOSS OF THE STEAMBOAT C. VAN DERBILT.**—The splendid steamboat C. Vanderbilt, of the Stonington line, which left this city for Stonington on Monday evening of last week, was wrecked the same night upon the rocks at Race Point Fisher's Island, within a mile of the place where the steamer Atlantic was lost with so many lives several years ago. In the present instance no lives were lost, and the mail was saved; but the boat is a total wreck.

**Governor Morgan's First Act.**—The first official act of Governor Morgan indicates a prompt and very decided character for business. He had but just taken his oath of office when he issued his order for the withdrawal of the militia from Quarantine. The Governor is sanguine in the belief that "reason has resumed the seat which impulse usurped for a time" on Staten Island, and that hereafter the people of that lovely locality will indubitably respect the laws and property of the State.—*Times*.

**FROM MEXICO.**—The latest accounts from Mexico represent the long expected battle near Guadalupe as having taken place, and the Constitutionists as having been again beaten by Miramon, and the city of Guadalupe as in his hands. No particulars had been received at Mexico beyond a brief dispatch from Miramon to the Government, announcing his victory.

The Washington correspondent of the *Boston Advertiser* called on the President on New Year's day, and had the privilege of shaking hands with Miss Lane, and having his pocket picked simultaneously, in the presence of a strong force of Irish police. All this was accomplished to the tune of the Star Spangled Banner, played by a feeble band in an invisible chamber.

**ASTRONOMY.**—Prof. O. M. Mitchell of the Cincinnati Observatory, has consented, upon the invitation of a number of prominent citizens of New York, to give a series of lectures on Astronomy at the Academy of Music, commencing on Friday evening next.

The class of 1829 of Harvard College dined together on Thursday, as they have done for years every winter. Dr. Holmes, ex Judge Curtis, Judge Sprague and the Rev. Chas. Robbins, are members. The class, when graduated, numbered fifty-eight, of which only thirteen have died, an unusually small number. Of the forty-five living, thirty were present at the dinner.

A young white girl, eighteen years old, whose father is a rich man and a strong advocate of abolition, eloped last week from her father's house, near Pontiac, Mich., with a negro employed on her father's farm. The lovers proceeded to Windsor, in Canada, where they were married.

At the meeting of the Bank Association on Saturday evening last, Nicholas Longworth, Esq., contributed quite a bundle of bills dated in 1813, by the "Farmers' and Mechanics' Bank of Cincinnati," which, unlike many like promises to pay in these latter days, were all redeemed at the counter.

**CAPE OF GOOD HOPE.**—The bark *Philadelphia* of Boston, from Capetown, Africa, brings files of papers and advices to the 13th of November.

The *Cape Monitor* says that the frontier papers are filled with terrible accounts of outrages committed by roaming Kaffirs. They murder and plunder indiscriminately everything that comes in their way, regardless of consequences. The loss already sustained from these depredations are very serious. Cotton seed had been received from India, and was to be distributed among the colonists.

The Sardinian ship *Mateo*, formerly of Boston, was totally wrecked at Table Bay on the 4th of November. No lives lost.

The bark *Cora*, of New York, arrived safely at Capetown on Nov. 4.

**DEATH OF F. C. WEMYSS.**—Mr. Wemyss, known throughout the country as a theatrical manager, actor, and author, died suddenly in this city on Wednesday of last week. He was an Englishman by birth, but came to this country many years ago. He had a very long career as a theatrical manager in Philadelphia. In later years he removed to New York, and devoted himself to the interests of the Dramatic Fund Association, of which he was the Secretary.

**DOMESTIC DISCORD.**—A statement is current, says the *Tribune*, that there are 300 suits for divorce pending in the Supreme Court in this district, and probably half as many more in the Superior Court and Common Pleas. As divorce is granted in this State for adultery only, the reader can imagine a most appalling catalogue of discordant families, of which these are only the more aggravated cases.

**GOV. PACKER'S MESSAGE.**—The Governor of Pennsylvania begins his message with the gratifying announcement that, notwithstanding the troubles of the year, the finances are in an excellent condition, the Treasurer's receipts, up to Nov. 30, being \$4,130,778 35, while the expenditures were \$3,775,857 06, leaving the excess of \$363,921 29. Of the public debt there was paid \$421,194 55. On public improvements, \$341,036 58 was expended, and \$5,070 06 received, leaving an excess of expenditure of \$245,966 52. After crediting these extraordinary expenditures, and deducting extraordinary receipts from the Pennsylvania Railroad Company and the Girard Bank, the true balance for the fiscal year is 903,282 36. The public debt is \$39,268,111 16, to meet which the State owns well-secured bonds received from the sale of the public works, amounting to \$11,181,000. The Governor thinks that, with the existing sources of revenue, and the observance of strict economy, this sum may be reduced, during the current year, at least one million of dollars.

**DR. ARNOTT'S MUSEUM.**—This invaluable collection of Egyptian Antiquities, which in character is second to none in the world, is in imminent danger of being removed from New York, where it properly belongs, and added to the British Museum. Sir Gardner Wilkinson, who knows the true value of Dr. Arnett's collection, has raised nearly the whole amount of the purchase money for this purpose, and unless the friends of science and our public-spirited citizens bestir themselves, we shall lose forever one of our choicest treasures. We are glad to see that a public meeting is to be called to avert this disgrace.—*Indy. Sentinel*.

**GREAT BEQUEST TO YALE COLLEGE.**—The *Hartford papers* state that the will of the late Hon. Henry L. Ellsworth has been proved—that his immense operations in Western lands had given him a fortune of \$400,000 of which he gives his family as follows:

- \$25,000 in trust for his son, Henry W. Ellsworth.
- \$25,000 to his daughter, wife of Roswell Smith, Esq.
- \$25,000 to the heirs of his grandchildren.
- \$1,000 annually to his wife.

The remainder is all given to Yale College. If the amount is what is stated, "about \$700,000," it is truly a marvellous endowment.

A bill has passed the House of Representatives in Georgia, by a vote of fifty-six to fifty-two, prohibiting intermarriage of first cousins, under a severe penalty, and cutting off the inheritance of issue. The preamble to the bill asserts that many of these unions of mind and body are of consanguineal origin, from the practice of near kindred intermarrying with each other.

**BATHER CROOK.**—A Louisville merchant lately sold a bill of goods to an Indiana customer on credit. A settlement by note at four months was requested, to which the Hoosier dealer willingly assented. "But, suppose I don't pay this note when it falls due?" inquired he. "Then," replied the merchant, "your note will be protested, and your credit destroyed." "How much will that cost?" said the Indiana. "Dollar and a half," tremendously answered the merchant. "Then, look here, old fellow, just include that amount in the note, and pay it for me when you get the note protested."

**DEATH OF JOHN HANCOCK.**—John Hancock, Esq. of Boston, nephew of the revolutionary patriot of that name, died on Sunday, aged eighty-five.

**FROM KANSAS.**—MORE FUGITIVES IN PRISON. St. Louis, Wednesday, Jan. 5, 1859.—The *Oswatimie* (Kansas) correspondent of the *Independent* says that Capt. Hamilton, the leader of the party who committed the atrocious murders at Chantam, during the past May, has taken the field in Southern Kansas, with a large body of desperate men, and has already committed various outrages.

Mr. Bailey, a Free State man, was charged with stealing horses from Vernon County, Missouri, and killed, and the house of Mr. Hamilton, a wealthy Free State resident of Vernon County, had been sacked and burned. It was reported that Montgomery was raising a party to repel the invasion by Hamilton, and that both parties are determined to fight.

A dispatch from Kansas City says that a gang of "Jayhawkers" under Capt. Brown, entered Bates County, Mo., on Thursday last, and stole four horses from Jesse Jackson and burned the house.

It is stated, on good authority, that Gov. McDary has ordered four companies of dragoons to that region.

**PREMONITION.**—At the mill factory, South Troy, on Sunday, a lad six years of age died of croup, having suffered terribly for several days. Two days before his death, he called his father to his bedside, and told him that he was not going to live, for he had a beautiful dream when he was asleep that told him so. He dreamed that he stood upon the earth, he saw God in heaven looking sweetly down upon him; that He let down a golden chain which fell upon the ground at his feet; and that, as he stooped to look at it, God told him to take hold of the chain, and he would draw him up to heaven, and give him a crown of gold. Sunday the little Spirit was set free, and the promise was fulfilled!

DR. HARRIET K. HENRY, of Boston, has made the following protest against being taxed without being represented:

To Frederick C. Tracy, Treasurer, and the Assessors and other authorities of the city of Boston, and the citizens generally, and the Legislature in particular:

Every year since 1852, I have, on payment of my taxes, protested against the injustice of governing woman without her "consent," of compelling her to submit to "taxation without representation," and I again repeat my protest.

The position of woman in our republic will yet be presented before our courts, and this of compulsory taxation must be met.

When our fathers protested against the enforcement of the Stamp Act, they were answered by Great Britain that they were virtually represented. What was their historic reply? Women protests now against the like injustice, and received a like answer. History will record her triumph also, for the principles of the two protests are identical, and the victory of the one is prophetic of the other.

All which is respectfully submitted,  
HARRIET K. HENRY.  
No. 32 Green-street, Boston, December 6, 1858.

## MIRACULOUS DISCOVERY OF CRIME.

A Belgian journal extracts from the *Gazette d'Arad* the following extraordinary statement:

"A few days ago, two brothers, Jews, set out from Gyek with the view of placing their two daughters to boarding school, at the town of Grosswarden. During the night of their absence, the youngest daughter, aged ten, who was left at home, woke up her mother suddenly during the night, and, crying bitterly, declared that she saw her father, uncle, and all being murdered. The mother for some time took no notice of the child's declaration, but, as she persisted, and would not be pacified, she began to be alarmed herself, and the next morning took the child before the mayor of the town, to whom she declared her dream, stating at the same time, that the murderers were two men living in the neighborhood, whom she deliberately pointed out, and further added that the murder was committed at the entrance of the forest, on the road to Grosswarden.

The mayor, after receiving this revelation, thought it prudent to make inquiry after the two neighbors indicated by the child, when, singular enough, they were discovered to be absent from home.

"This suspicious circumstance induced the mayor to dispatch some officers to the forest alluded to by the child, who discovered the horrible spectacle of five bodies extended on the ground, which were those of the two brothers, the two daughters, and the driver of the vehicle in which they all took their departure. The corpses appeared to have been all set on fire so as to destroy their identity, and the vehicle was nowhere discovered. This horrid tragedy led the officers to examine the whole neighborhood, when they fortunately pounced upon the two neighbors at a fair not far distant, as they were in the very act of changing some notes, on which some spots of blood were visible. On being seized, they immediately confessed their crime; and on the child's dream being related to them, acknowledged the anger of Providence displayed in their capture."

**USEFULNESS OF LITERARY MUSE.**—It is a known fact that a literary man, called upon to make a report on any question of technical kind, may know nothing of drainage or water supply, will, even though an *Alfred*, be very ignorant of the subject, be able to do a great deal of good, and has access to the very materials, to furnish, before the day, a clear, full and more accurate statement of all that is worth knowing, could have been prepared by the most laborious and accurate committee of men of letters. No one is to be specially thanked for this. Expression, the arrangement of words and phrases, and the method of presenting it to the public attention, are all that are required for practice, and the literary man has acquired them.—*London Weekly Times*.

**THE DISCOVERY OF DISEASE.**—The impulse given by Galvani and Du Bois Reymond, to the inquiry and investigation into the relations of electric-magnetism and the *argued* forces of the human structure, have culminated in the discovery of ascertaining by this means, with a certainty amounting to infallibility, the exact state in health or disease, of any part or organ of the viscera of the human body. This is the marvelous doctrine, but the gentlemen (Messrs. Loveland and Browne, 51 Bond street,) who affirmed that this is most assuredly the case, do so on an overwhelming accumulation of proofs, occurring in their experience for a considerable time past. They court inquiry, and every invalid who may wish, can at at once test the validity of their claim by a personal experience. We counsel the "test" course.

**A BEAST.**—The celebrated John Foster thus describes a bigot: "He uses religion as a phylactery, but a lion, and it is a lion in which he is moving. He is like an African Lullaby—singing forward, but nothing on the right or left. He would not perceive a legion of angels or devils at the distance of ten yards on the one side or the other."









